

Encyclopædia of Religion and Ethics

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LISTS OF ABBREVIATIONS

I. GENERAL

A.R. = Anno Hijrac (A.D. 622).
 Ak. = Akkadian.
 Alex. = Alexandrian.
 Amer. = American.
 Apoc. = Apocalypse, Apocalyptic.
 Apocr. = Apocrypha.
 Aq. = Aquila.
 Arab. = Arabic.
 Aram. = Aramaic.
 Arm. = Armenian.
 Ary. = Aryan.
 As. = Asiatic.
 Assyr. = Assyrian.
 AT = Altes Testament.
 AV = Authorized Version.
 AVm = Authorized Version margin.
 A.Y. = Anno Yazdagird (A.D. 639).
 Bab. = Babylonian.
 c. = *circa*, about.
 Can. = Canaanite.
 cf. = compare.
 ct. = contrast.
 D = Deuteronomist.
 E = Elohist.
 edd. = editions or editors.
 Eryp. = Egyptian.
 Eng. = English.
 Eth. = Ethiopic.
 EV, EVV = English Version, Versions.
 f. = and following verse or page.
 ff. = and following verses or pages.
 Fr. = French.
 Germ. = German.
 Gr. = Greek.
 H = Law of Holiness.
 Heb. = Hebrew.
 Hel. = Hellenistic.
 Hex. = Hexateuch.
 Himy. = Himyaritic.
 Ir. = Irish.
 Iran. = Iranian.

Isr. = Israelite.
 J = Jahwist.
 J' = Jehovah.
 Jerus. = Jerusalem.
 Jos. = Josephus.
 LXX = Septuagint.
 Min. = Minean.
 MSS = Manuscripts.
 MT = Massoretic Text.
 n. = note.
 NT = New Testament.
 Onk. = Onkelos.
 OT = Old Testament.
 P = Priestly Narrative.
 Pal. = Palestine, Palestinian.
 Pent. = Pentateuch.
 Pers. = Persian.
 Phil. = Philistine.
 Phoen. = Phœnician.
 Pr. Bk. = Prayer Book.
 R = Redactor.
 Rom. = Roman.
 RV = Revised Version.
 RVm = Revised Version margin.
 Sab. = Sabæan.
 Sam. = Samaritan.
 Sem. = Semitic.
 Sept. = Septuagint.
 Sin. = Sinaitic.
 Skr. = Sanskrit.
 Symm. = Symmachus.
 Syr. = Syriac.
 t. (following a number) = times.
 Talm. = Talmud.
 Targ. = Targum.
 Theod. = Theodotion.
 TR = Textus Receptus, Received Text.
 tr. = translated or translation.
 VSS = Versions.
 Vulg., Vg. = Vulgate.
 WH = Westcott and Hort's text.

II. BOOKS OF THE BIBLE

Old Testament.

Gn = Genesis.	Ca = Canticles.
Ex = Exodus.	Is = Isaiah.
Lv = Leviticus.	Jer = Jeremiah.
Nu = Numbers.	La = Lamentations.
Dt = Deuteronomy.	Ezk = Ezekiel.
Jos = Joshua.	Dn = Daniel.
Jg = Judges.	Hos = Hosea.
Ru = Ruth.	Jl = Joel.
1 S, 2 S = 1 and 2 Samnel.	Am = Amos.
1 K, 2 K = 1 and 2 Kings.	Ob = Obadiah.
1 Ch, 2 Ch = 1 and 2 Chronicles.	Jon = Jonah.
Ezr = Ezra.	Mic = Micah.
Neh = Nehemiah.	Nah = Nahum.
Est = Esther.	Hab = Habakkuk.
Job.	Zeph = Zephaniah.
Ps = Psalms.	Hag = Haggai.
Pr = Proverbs.	Zec = Zechariah.
Ec = Ecclesiastes.	Mal = Malachi.

Apocrypha.

1 Es, 2 Es = 1 and 2 Esdras.	To = Tobit.
	Jth = Judith.

Ad. Est = Additions to Esther.	Sus = Susanna.
Wis = Wisdom.	Bel = Bel and the Dragon.
Sir = Sirach or Ecclesiasticus.	Pr. Man = Prayer of Manasses.
Bar = Baruch.	1 Mac, 2 Mac = 1 and 2 Maccabees.
Three = Song of the Three Children.	

New Testament.

Mt = Matthew.	1 Th, 2 Th = 1 and 2 Thessalonians.
Mk = Mark.	1 Ti, 2 Ti = 1 and 2 Timothy.
Lk = Luke.	Tit = Titus.
Jn = John.	Philem = Philemon.
Ac = Acts.	He = Hebrews.
Ro = Romans.	Ja = James.
1 Co, 2 Co = 1 and 2 Corinthians.	1 P, 2 P = 1 and 2 Peter.
Gal = Galatians.	1 Jn, 2 Jn, 3 Jn = 1, 2, and 3 John.
Eph = Ephesians.	Jude.
Ph = Philippians.	Rev = Revelation.
Col = Colossians.	

III. FOR THE LITERATURE

1. The following authors' names, when unaccompanied by the title of a book, stand for the works in the list below.

- Baethgen = *Beiträge zur sem. Religionsgesch.*, 1888.
 Baldwin = *Dict. of Philosophy and Psychology*, 3 vols. 1901-05.
 Barth = *Nominalbildung in den sem. Sprachen*, 2 vols. 1889, 1891 (²1894).
 Benzinger = *Heb. Archäologie*, 1894.
 Brockelmann = *Gesch. d. arab. Litteratur*, 2 vols. 1897-1902.
 Bruns-Sachau = *Syr.-Röm. Rechtsbuch aus dem fünften Jahrhundert*, 1880.
 Budge = *Gods of the Egyptians*, 2 vols. 1903.
 Daremberg-Saglio = *Dict. des ant. grec. et rom.*, 1886-90.
 De la Saussaye = *Lehrbuch der Religionsgesch.*³, 1905.
 Denzinger = *Enchiridion Symbolorum*¹¹, Freiburg im Br., 1911.
 Deussen = *Die Philos. d. Upanishads*, 1899 [Eng. tr., 1906].
 Doughty = *Arabia Deserta*, 2 vols. 1888.
 Grimm = *Deutsche Mythologie*⁴, 3 vols. 1875-78, Eng. tr. *Teutonic Mythology*, 4 vols. 1882-88.
 Hamburger = *Realencyclopädie für Bibel u. Talmud*, i. 1870 (²1892), ii. 1883, suppl. 1886, 1891 f., 1897.
 Holder = *Altceltischer Sprachschatz*, 1891 ff.
 Holtzmann-Zöpfel = *Lexicon f. Theol. u. Kirchenwesen*², 1895.
 Howitt = *Native Tribes of S.E. Australia*, 1904.
 Jubainville = *Cours de Litt. celtique*, i.-xii., 1883 ff.
 Lagrange = *Études sur les religions sémitiques*², 1904.
 Lane = *An Arabic-English Lexicon*, 1863 ff.
 Lang = *Myth, Ritual, and Religion*², 2 vols. 1899.
 Lepsius = *Denkmäler aus Aegypten u. Aethiopien*, 1849-60.
 Lichtenberger = *Encyc. des sciences religieuses*, 1876.
 Lidzbarski = *Handbuch der nordsem. Epigraphik*, 1898.
 McCurdy = *History, Prophecy, and the Monuments*, 2 vols. 1894-96.
 Muir = *Orig. Sanscrit Texts*, 1858-72.
 Müss-Arnolt = *A Concise Dict. of the Assyrian Language*, 1894 ff.
 Nowack = *Lehrbuch d. heb. Archäologie*, 2 vols. 1894.
 Pauly-Wissowa = *Realencyc. der classischen Altertumswissenschaft*, 1894 ff.
 Perrot-Chipiez = *Hist. de l'art dans l'antiquité*, 1881 ff.
 Preller = *Römische Mythologie*, 1858.
 Réville = *Religion des peuples non-civilisés*, 1883.
 Riehm = *Handwörterbuch d. bibl. Altertums*², 1893-94.
 Robinson = *Biblical Researches in Palestine*², 1856.
 Roscher = *Lex. d. gr. u. röm. Mythologie*, 1884 ff.
 Schafl-Herzog = *The New Schafl-Herzog Encyclopedia of Religious Knowledge*, 1908 ff.
 Schenkel = *Bibel-Lexicon*, 5 vols. 1869-75.
 Schürer = *GJV*³, 3 vols. 1898-1901 [*HJP*, 5 vols. 1890 ff.].
 Schwally = *Leben nach dem Tode*, 1892.
 Siegfried-Stade = *Heb. Wörterbuch zum AT*, 1893.
 Smend = *Lehrbuch der alttest. Religionsgesch.*², 1899.
 Smith (G. A.) = *Historical Geography of the Holy Land*⁴, 1897.
 Smith (W. R.) = *Religion of the Semites*², 1894.
 Spencer (H.) = *Principles of Sociology*³, 1885-96.
 Spencer-Gillen^a = *Native Tribes of Central Australia*, 1899.
 Spencer-Gillen^b = *Northern Tribes of Central Australia*, 1904.
 Swete = *The OT in Greek*, 3 vols. 1893 ff.
 Tylor (E. B.) = *Primitive Culture*³, 1891 [⁴1903].
 Ueberweg = *Hist. of Philosophy*, Eng. tr., 2 vols. 1872-74.
 Weber = *Jüdische Theologie auf Grund des Talmud u. verwandten Schriften*², 1897.
 Wiedemann = *Die Religion der alten Aegypter*, 1890 [Eng. tr., revised, *Religion of the Anc. Egyptians*, 1897].
 Wilkinson = *Manners and Customs of the Ancient Egyptians*, 3 vols. 1878.
 Zunz = *Die gottesdienstlichen Vorträge der Juden*², 1892.

2. Periodicals, Dictionaries, Encyclopædias, and other standard works frequently cited.

- AA = Archiv für Anthropologie.
 AAOJ = American Antiquarian and Oriental Journal.
 ABAW = Abhandlungen d. Berliner Akad. d. Wissenschaften.
 AE = Archiv für Ethnographie.
 AEG = Assyr. and Eng. Glossary (Johns Hopkins University).
 AGG = Abhandlungen der Göttinger Gesellschaft der Wissenschaften.
 AGPh = Archiv für Geschichte der Philosophie.
 AHR = American Historical Review.
 AHT = Ancient Hebrew Tradition (Hommel).
 AJPh = American Journal of Philology.
 AJP = American Journal of Psychology.
 AJRPE = American Journal of Religious Psychology and Education.
 AJSL = American Journal of Semitic Languages and Literature.
 AJTh = American Journal of Theology.
 AMG = Annales du Musée Guimet.
 APES = American Palestine Exploration Society.
 APF = Archiv für Papyrussforschung.
 AR = Anthropological Review.
 ARW = Archiv für Religionswissenschaft.
 AS = Acta Sanctorum (Bollandus).
 ASG = Abhandlungen der Sächsischen Gesellschaft der Wissenschaften.
 ASoc = L'Année Sociologique.
 ASWI = Archaeological Survey of W. India.
 AZ = Allgemeine Zeitung.
 BAG = Beiträge zur alten Geschichte.
 BASS = Beiträge zur Assyriologie u. sem. Sprachwissenschaft (edd. Delitzsch and Haupt).
 BCH = Bulletin de Correspondance Hellénique.
 BE = Bureau of Ethnology.
 BG = Bombay Gazetteer.
 BJ = Bellum Judaicum (Josephus).
 BL = Bampton Lectures.
 BLE = Bulletin de Littérature Ecclésiastique.
 BOR = Bab. and Oriental Record.
 BS = Bibliotheca Sacra.
 BSA = Annual of the British School at Athens.
 BSAA = Bulletin de la Soc. archéologique à Alexandrie.
 BSAL = Bulletin de la Soc. d'Anthropologie de Lyon.
 BSAP = Bulletin de la Soc. d'Anthropologie, etc., Paris.
 BSG = Bulletin de la Soc. de Géographie.
 BTS = Buddhist Text Society.
 BW = Biblical World.
 BZ = Biblische Zeitschrift.

- CAIBL*=Comptes rendus de l'Académie des Inscriptions et Belles-Lettres.
CBTS=Calcutta Buddhist Text Society.
CE=Catholic Encyclopedia.
CF=Childhood of Fiction (MacCulloch).
CGS=Cults of the Greek States (Farnell).
CI=Census of India.
CIA=Corpus Inscript. Atticarum.
CIE=Corpus Inscript. Etruscarum.
CIG=Corpus Inscript. Graecarum.
CIL=Corpus Inscript. Latinarum.
CIS=Corpus Inscript. Semiticarum.
COT=Cuneiform Inscriptions and the OT [Eng. tr. of *KAT*²; see below].
CR=Contemporary Review.
CeR=Celtic Review.
CLR=Classical Review.
CQR=Church Quarterly Review.
CSEL=Corpus Script. Eccles. Latinorum.
DAC=Dict. of the Apostolic Church.
DACL=Dict. d'Archéologie chrétienne et de Liturgie (Cabrol).
DB=Dict. of the Bible.
DCA=Dict. of Christian Antiquities (Smith-Cheetham).
DCB=Dict. of Christian Biography (Smith-Wace).
DCG=Dict. of Christ and the Gospels.
DI=Dict. of Islam (Hughes).
DNB=Dict. of National Biography.
DPhP=Dict. of Philosophy and Psychology.
DWAW=Denkschriften der Wiener Akad. der Wissenschaften.
EBi=Encyclopædia Biblica.
EBr=Encyclopædia Britannica.
EEFM=Egyp. Explor. Fund Memoirs.
EI=Encyclopædia of Islâm.
ERE=The present work.
Exp=Expositor.
ExpT=Expository Times.
FHG=Fragmenta Historicorum Græcorum (coll. C. Müller, Paris, 1835).
FL=Folklore.
FLJ=Folklore Journal.
FLR=Folklore Record.
GA=Gazette Archéologique.
GB=Golden Bough (Frazer).
GGA=Göttingische Gelehrte Anzeigen.
GGN=Göttingische Gelehrte Nachrichten (Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen).
GIAP=Grundriss d. Indo-Arischen Philologie.
GrP=Grundriss d. Iranischen Philologie.
GJV=Geschichte des jüdischen Volkes.
GVI=Geschichte des Volkes Israel.
HAI=Handbook of American Indians.
HDB=Hastings' Dict. of the Bible.
HE=Historia Ecclesiastica.
HGHL=Historical Geography of the Holy Land (G. A. Smith).
HI=History of Israel.
HJ=Hibbert Journal.
HJP=History of the Jewish People.
HL=Hibbert Lectures.
HN=Historia Naturalis (Pliny).
HWB=Handwörterbuch.
IA=Indian Antiquary.
ICC=International Critical Commentary.
ICO=International Congress of Orientalists.
ICR=Indian Census Report.
IG=Inscript. Græcæ (publ. under auspices of Berlin Academy, 1873 ff.).
IGA=Inscript. Græcæ Antiquissimæ.
IGI=Imperial Gazetteer of India² (1885); new edition (1908-09).
IJE=International Journal of Ethics.
ITL=International Theological Library.
JA=Journal Asiatique.
JAFL=Journal of American Folklore.
JAI=Journal of the Anthropological Institute.
JAOS=Journal of the American Oriental Society.
JASB=Journal of the Anthropological Society of Bombay.
JASBe=Journ. of As. Soc. of Bengal.
JBL=Journal of Biblical Literature.
JBTS=Journal of the Buddhist Text Society.
JD=Journal des Débats.
JDTh=Jahrbücher f. deutsche Theologie.
JE=Jewish Encyclopedia.
JGOS=Journal of the German Oriental Society.
JHC=Johns Hopkins University Circulars.
JHS=Journal of Hellenic Studies.
JLZ=Jenäer Literaturzeitung.
JPh=Journal of Philology.
JPTTh=Jahrbücher für protestantische Theologie.
JPTS=Journal of the Pali Text Society.
JQR=Jewish Quarterly Review.
JRAI=Journal of the Royal Anthropological Institute.
JRAS=Journal of the Royal Asiatic Society.
JRASBo=Journal of the Royal Asiatic Society, Bombay branch.
JRASC=Journal of the Royal Asiatic Society, Ceylon branch.
JRASK=Journal of the Royal Asiatic Society, Korean branch.
JRGS=Journal of the Royal Geographical Society.
JRS=Journal of Roman Studies.
JThSt=Journal of Theological Studies.
*KAT*²=Die Keilinschriften und das AT² (Schrader), 1833.
*KAT*³=Zimmern-Winckler's ed. of the preceding (really a totally distinct work), 1903.
KB or *KIB*=Keilinschriftliche Bibliothek (Schrader), 1889 ff.
KGF=Keilinschriften und die Geschichtsforschung, 1878.
LCEI=Literarisches Centralblatt.
LOPh=Literaturblatt für Oriental. Philologie.
LOT=Introduction to Literature of OT (Driver).
LP=Legend of Perseus (Hartland).
LSSt=Leipziger sem. Studien.
M=Mélusine.
MAIBL=Mémoires de l'Acad. des Inscriptions et Belles-Lettres.
MBAW=Monatsbericht d. Berliner Akad. d. Wissenschaften.
MGH=Monumenta Germaniæ Historica (Pertz).
MGJV=Mittheilungen der Gesellschaft für jüdische Volkskunde.
MGWJ=Monatsschrift für Geschichte und Wissenschaft des Judentums.
MI=Origin and Development of the Moral Ideas (Westermarck).
MNDPV=Mittheilungen u. Nachrichten des deutschen Palästina-Vereins.
MR=Methodist Review.
MVG=Mittheilungen der vorderasiatischen Gesellschaft.
MWJ=Magazin für die Wissenschaft des Judentums.
NBAC=Nuovo Bullettino di Archeologia Cristiana.
NC=Nineteenth Century.
NHWB=Neuhebräisches Wörterbuch.
NINQ=North Indian Notes and Queries.
NKZ=Neue kirchliche Zeitschrift.
NQ=Notes and Queries.
NR=Native Races of the Pacific States (Bancroft).
NTZG=Neutestamentliche Zeitgeschichte.
OED=Oxford English Dictionary.
OLZ=Orientalische Literaturzeitung.
OS=Onomastica Sacra.
OTJC=Old Testament in the Jewish Church (W. R. Smith).
OTP=Oriental Translation Fund Publications.
PAOS=Proceedings of American Oriental Society.

<i>PASB</i> = Proceedings of the Anthropological Soc. of Bombay.	<i>SBAW</i> = Sitzungsberichte d. Berliner Akademie d. Wissenschaften.
<i>PB</i> = Polychrome Bible (English).	<i>SBB</i> = Sacred Books of the Buddhists.
<i>PBE</i> = Publications of the Bureau of Ethnology.	<i>SBE</i> = Sacred Books of the East.
<i>PC</i> = Primitive Culture (Tylor).	<i>SBOT</i> = Sacred Books of the OT (Hebrew).
<i>PEFM</i> = Palestine Exploration Fund Quarterly Memoirs.	<i>SDB</i> = Single-vol. Dict. of the Bible (Hastings).
<i>PEFSt</i> = Palestine Exploration Fund Statement.	<i>SK</i> = Studien und Kritiken.
<i>PG</i> = Patrologia Græca (Migne).	<i>SMA</i> = Sitzungsberichte d. Münchener Akademie.
<i>PJB</i> = Preussische Jahrbücher.	<i>SSGW</i> = Sitzungsberichte d. Kgl. Sächs. Gesellsch. d. Wissenschaften.
<i>PL</i> = Patrologia Latina (Migne).	<i>SWAW</i> = Sitzungsberichte d. Wiener Akademie d. Wissenschaften.
<i>PNQ</i> = Punjab Notes and Queries.	<i>TAPA</i> = Transactions of American Philological Association.
<i>PR</i> = Popular Religion and Folklore of N. India (Crooke).	<i>TASJ</i> = Transactions of the Asiatic Soc. of Japan.
<i>PRE</i> ³ = Prot. Realencyclopädie (Herzog-Hauck).	<i>TC</i> = Tribes and Castes.
<i>PRR</i> = Presbyterian and Reformed Review.	<i>TES</i> = Transactions of Ethnological Society.
<i>PRS</i> = Proceedings of the Royal Society.	<i>ThLZ</i> = Theologische Literaturzeitung.
<i>PRSE</i> = Proceedings Royal Soc. of Edinburgh.	<i>ThT</i> = Theol. Tijdschrift.
<i>PSBA</i> = Proceedings of the Society of Biblical Archaeology.	<i>TRHS</i> = Transactions of Royal Historical Society.
<i>PTS</i> = Pali Text Society.	<i>TRSE</i> = Transactions of Royal Soc. of Edinburgh.
<i>RA</i> = Revue Archéologique.	<i>TS</i> = Texts and Studies.
<i>RAnth</i> = Revue d'Anthropologie.	<i>TSBA</i> = Transactions of the Soc. of Biblical Archaeology.
<i>RAS</i> = Royal Asiatic Society.	<i>TU</i> = Texte und Untersuchungen.
<i>RAssyr</i> = Revue d'Assyriologie.	<i>WAI</i> = Western Asiatic Inscriptions.
<i>RB</i> = Revue Biblique.	<i>WZKM</i> = Wiener Zeitschrift f. Kunde des Morgenlandes.
<i>RBEW</i> = Reports of the Bureau of Ethnology (Washington).	<i>ZA</i> = Zeitschrift für Assyriologie.
<i>RC</i> = Revue Critique.	<i>ZA</i> = Zeitschrift für ägypt. Sprache u. Altertumswissenschaft.
<i>RCel</i> = Revue Celtique.	<i>ZATW</i> = Zeitschrift für die alttest. Wissenschaft.
<i>RCh</i> = Revue Chrétienne.	<i>ZCK</i> = Zeitschrift für christliche Kunst.
<i>RDM</i> = Revue des Deux Mondes.	<i>ZCP</i> = Zeitschrift für celtische Philologie.
<i>RE</i> = Realencyclopädie.	<i>ZDA</i> = Zeitschrift für deutsches Altertum.
<i>REG</i> = Revue des Études Grecques.	<i>ZDMG</i> = Zeitschrift der deutschen morgenländischen Gesellschaft.
<i>REG</i> = Revue Égyptologique.	<i>ZDPV</i> = Zeitschrift des deutschen Palästina-Vereins.
<i>REJ</i> = Revue des Études Juives.	<i>ZE</i> = Zeitschrift für Ethnologie.
<i>REth</i> = Revue d'Ethnographie.	<i>ZKF</i> = Zeitschrift für Keilschriftforschung.
<i>RGG</i> = Die Religion in Geschichte und Gegenwart.	<i>ZKG</i> = Zeitschrift für Kirchengeschichte.
<i>RHLR</i> = Revue d'Histoire et de Littérature religieuses.	<i>ZKT</i> = Zeitschrift für kathol. Theologie.
<i>RHR</i> = Revue de l'Histoire des Religions.	<i>ZKWL</i> = Zeitschrift für kirchl. Wissenschaft und kirchl. Leben.
<i>RM</i> = Revue du monde musulman.	<i>ZM</i> = Zeitschrift für die Mythologie.
<i>RN</i> = Revue Numismatique.	<i>ZNTW</i> = Zeitschrift für die neuest. Wissenschaft.
<i>RP</i> = Records of the Past.	<i>ZPhP</i> = Zeitschrift für Philosophie und Pädagogik.
<i>RPh</i> = Revue Philosophique.	<i>ZTK</i> = Zeitschrift für Theologie und Kirche.
<i>RQ</i> = Römische Quartalschrift.	<i>ZVK</i> = Zeitschrift für Volkskunde.
<i>RS</i> = Revue sémitique d'Épigraphie et d'Hist. ancienne.	<i>ZVRW</i> = Zeitschrift für vergleichende Rechtswissenschaft.
<i>RSA</i> = Recueil de la Soc. archéologique.	<i>ZWT</i> = Zeitschrift für wissenschaftliche Theologie.
<i>RSI</i> = Reports of the Smithsonian Institution.	
<i>RTAP</i> = Recueil de Travaux relatifs à l'Archéologie et à la Philologie.	
<i>RTP</i> = Revue des traditions populaires.	
<i>RThPh</i> = Revue de Théologie et de Philosophie.	
<i>RTr</i> = Recueil de Travaux.	
<i>RVV</i> = Religionsgeschichtliche Versuche und Vorarbeiten.	
<i>RWB</i> = Realwörterbnch.	

[A small superior number designates the particular edition of the work referred to, as *KAT*², *LOT*⁶, etc.]

out to the court and to the kings. Two princes resisted and were deposed; the others had usually to submit to a strict puritanism founded upon the classics, and to take part in the persecution of all dissenters, Buddhists and others. It was the reign of Chinese rituals; but the *literati* were not of one mind about the interpretation of the texts. They split up into parties, and fought for power; hence arose exiles, massacres, and violation of tombs; all parties at certain times showed equal ferocity, especially in the 16th and 17th centuries, before and after the invasion of the Japanese and that of the Manchus. Among the great sages of that period mention must be made of Ri Theñ-kyei, Seng U-kyei, and Ri Ryul-kok, who kept themselves apart from the factions, and He Mok and Song Si-ryel, whose partisans stained the land with blood. Since the 18th cent. the Confucian philosophy has continued to be studied, and the rites have been practised, with milder feelings.

6. Christianity.—Christianity was introduced from Peking in 1784 by some members of the annual embassy; the priests were at first Chinese. The first European missionary who made his way into Korea (1836) was M. Maubant. In 1866 there were in Se-ul and in the provinces twelve missionaries and ten thousand converts, but the massacres decreed in that year almost annihilated the Korean Church. Since 1883, in consequence of the treaties with the European powers, it has been possible to establish all the religious missions openly in the land.

LITERATURE.—I. L. Bishop, *Korea, and her Neighbours*, London, 1895; M. Courant, *Bibliographie coréenne*, 3 vols. and supplement, Paris, 1894-1901, 'Sommaire et historique des cultes coréens,' *T'oung pao*, II, xiv. (Leyden, 1900) 295-326, and *Korea* (Madrolle's Handbooks), Paris and London, 1912; J. S. Gale, *Korean Beliefs*, Yokohama, 1897, and *Korean Folktales*, London, 1913; W. E. Griffis, *Corea, the Hermit Nation*, New York, 1907; H. B. Hulbert, *History of Korea*, Seoul, 1905; H. G. Underwood, *The Call of Korea*, New York, 1908.

MAURICE COURANT.

KORKUS.—See KŪRKŪS.

KORWAS.—See MUṆḌĀS.

KORYBANTES.—See KOURETES AND KORYBANTES.

KOURETES AND KORYBANTES.—I. Kouretes.—The nature and functions of the Kouretes are in great part deducible from a right understanding of their name. We must, in all probability, distinguish between *κούρητες* and *κουρήτες*, which apparently come from entirely different bases.

Κούρης, 'young man, warrior' (e.g., *Il.* xix. 193, 248), is probably to be connected with Homeric *κούρος*, *κούρη*, 'youth, maiden,' Doric *κῶρος*, *κῶρᾱ*, which, as shown by the Arcadian form *κόρFā*, 'maiden,' are for **kor-vos*, **kor-vā*, and are to be connected with the base **kere-*, 'to grow,' which appears, among many other words, in Lat. *creo*, 'I create' (H. Osthoff, *Etymolog. Parerga*, Leipzig, 1901, I, 37, cf. Boisacq, *Dict. étymol. de la langue grecque*, Heidelberg, 1907 ff., p. 497). It means properly 'adolescent.' *Κουρήτες* (Cretan *κωρήτας*), on the other hand, the subject of the present art., may represent an original **gor-s-etes*, and thus be connected with Gr. *κουρά*, 'shearing, tonsure,' and with *κεῖρω* (**ger-s-yo*), 'I shear, cut.' The Greek lexicographers confused the two bases, and connected *κούρος*, *κούρη* with *κουρά*, as in the *Etymologicum Magnum*, s.v. *κουρῶσιννα*: *κούρος* . . . λέγεται δὲ καὶ ὁ ξυρίων αὐτοῦ τὸ γέναιον; *Etymologicum Gudianum*, s.v. *κουρή*: *κούρη* καὶ ἰωνικῶς *κούρη* . . . ἡ κεκομμένη ἐστίν. On the other hand, both lexicons, as well as Hesychius, rightly distinguish between *κούρητες* and *κουρήτες*.

The *κουρήτες*, then, may be regarded as meaning those who had undergone some form of tonsure, and this tonsure was one of, and perhaps among the Greeks the most important among, the rites of puberty-initiation. Hair among most primitive people is sacred because regarded as a source and vehicle of life (cf. art. HAIR AND NAILS, vol. vi. pp. 474-477). The sprouting of the beard is a mark of virility attained; and, as puberty both for man

and for woman has significance only in relation to marriage, Greek custom enacted that a young man should offer his beard and a maiden her locks before entering on marriage. Our earliest definite evidence for hair-shearing as a rite preliminary to marriage is in the *Hippolytos* of Euripides (1425 ff.). Artemis says to Hippolytos:

Τίμᾱς μεγίστας ἐν πόλει Τροζηνᾷ
δώσω· κόραι γὰρ ἄζυνες γάμων πάρος
κόμας κέρουνται σοί.

And Lucian (*de Syr. Dea*, 60), quoting the custom of Troezen, says that it was the same at Hierapolis in Syria.

'The young men offer the firstfruits of their beards (*τὸν γενεῖον ἀπαρχοῦνται*), and they then let down the locks of the maidens, which have been sacred from their birth. They then cut these off in the sanctuary and place them in vessels, some of silver, and many of gold.' Lucian notes that the name of the dedicator was often inscribed, and adds: 'I did this myself when I was still a youth, and my lock of hair and my name still remain in the sanctuary.'

The Kouretes, then, we may conjecture, were the mythological projection of youths who had undergone puberty-initiation. The custom of hair-shearing survived in the ceremony of *κουρεῶσις*, which gave its name to the third day of the Apatouria at Athens, on which the youths and maidens were enrolled on the phratry-lists, and the children's hair was shorn and dedicated to Artemis.

Strabo devotes most of the 10th book of his *Geography* to the discussion of the Kouretes. What puzzled him was that he knew of two sorts of Kouretes—one sort real young men living and giving their name to tribes living in Euboea, Aetolia, and Acarnania; the other sort a kind of magical priest, a semi-mythical person attendant on the gods, and akin, according to him, to other mythical ministrants—like Satyrs, Seilenoi, and Tityroi—to Korybantes, Kabeiroi, Idaean Daktyls, and Telchines. The confusion that seems hopeless to Strabo is cleared up for us by comparative anthropology. Two principles necessarily hidden from Strabo serve to unravel the tangle. First, we know now that social institutions tend to 'project' mythological figures. Actual men dancing in animal skins for ritual purposes beget the notion of mythical figures half-men, half-animal, e.g. Satyrs. Actual young initiates, or *kouretes*, tend to project mythological idealized Kouretes. The process is marked by the capital letter. The second principle is even more important. Tribal initiation ceremonies, once their purport is obscured, tend to become the mysteries of secret societies. Privileges once open to all at puberty are confined to the few willing to purchase them either by actual payment to already existing members or by submission to particular tests. The initiate, the *koures*, develops into the professional medicine-man.

All over Greece in primitive days there were presumably Kouretes, warriors who had shorn their hair at puberty, but in Krete only do we find the Kouretes as a special sect of medicine-men or embryo priests. The chorons in the *Hyppolyte* of Euripides (frag. iii. 24) tell how Europa landed on holy Krete, rearer of Zeus, 'nurse of the Kouretes,' and the Bacchantes sing (Eur. *Bach.* 119):

ὦ θαλάμειμα Κουρή-
των ζαθέου τε Κρήτας
Διογενέτορες ἐναυλοῖ.

In Krete, it would seem, was not only the sacred birth-place of Zeus, but the marriage-chamber of the Kouretes. Here, though the Kouretes are half-mythologized, their primary function as marriageable initiates is still remembered, and in the light of this function we can understand the characteristic myth in which they appear as attendants of the Mother (Rhea) and rearers and

protectors of the holy child (Zeus), as *παιδοτρόφοι* and *φύλακες*.

'In the Kretan discourses the Kouretes are called the nurses and guardians of Zeus' (Strabo, x. 463).

Krete, then, was by common consent the birth-place of the Kouretes, and, wherever Kretan civilization spread, the specialized Kouretes are apt to be found. Their particular geographical distribution is matter of the general history of the spread of Kretan civilization, and does not here concern us.

The great central worship of Krete was the worship of the Mother-goddess. In the bridal-chamber (*θαλάμειμα*) of Krete the young men, before they might win their earthly brides, were initiated to the Mountain-Mother, and became symbolically her consorts or husbands; by this ceremony her fertility was promoted and theirs safeguarded. In natural sequence these potential fathers became the guardians of the Mother's child, re-born each year, on whose re-birth the fertility of nature and man alike depended. This marriage of the initiate with the Queen or Mother underlies all the Kretan and Asia Minor mysteries. On an Orphic gold tablet the mystic avows *Δεσποίνης δὲ ὑπὸ κόλπου ἔδυν χθονίας βασιλείας*, and one formula of the mysteries of Dea was *ὑπὸ τὸν παστὸν ὑπῆδυν*, where the *παστός* corresponds exactly to the marriage-chamber (*θαλάμειμα*) of the Kretan Kouretes.

The functions of the *koures* in the secondary and derivative sense as medicine-man, a member of a secret society, were not confined, any more than were those of the young tribal initiate, to that of marriage. It was the multiplicity of these functions that puzzled Strabo. He finds that the Kouretes are magicians, prophets, and armed dancers, as well as child-rearers, and always half-dæmonic. These manifold functions are natural enough if we regard the Kouretes as a blend of medicine-man and culture-hero. The medicine-man is always half-dæmonic, and often dressed up as a bogey; he is always a seer and a healer, always charged with magical power, and it is interesting to find that Epimenides, the great magician-healer of Krete who was summoned to Athens to purify the city, was hailed as the 'New Koures' (*Κουρῆς*, not *Κούρος*, as in the printed edd.). He was a man of Phaistos, according to Plutarch (*Vita Sol.* xii.), 'an adept in religious matters dealing with the lore of orgiastic and initiatory rites,' and his life, with its magical sleep in the Diktaean cave and its dream-taught lore, reads like the tale of the initiation of a savage medicine-man.

Diodorus brings the Kouretes before us as culture-heroes, as the projections, half-historical, half-mythological, of man's primitive energies and discoveries. They dwelt, he tells us, on mountains and in wooded places and glens where there was natural shelter. They were distinguished by their ingenuity in inventing things for the common good. They first taught men to collect four-footed beasts in flocks, to tame wild animals, the art of bee-keeping, how to hunt and shoot, and they 'taught men how to live together in societies, and were the originators of harmony and a certain good order. They also discovered swords and helmets and armed dances, and by means of those they made a great din and deceived Kronos' (v. 65).

Following Diodorus, modern mythologists have always explained the characteristic clashing of arms by the Kouretes as part of the tendance of the holy child. As such it appears in the reliefs and on the various coins where the birth is represented. The Mother and child, or sometimes the child only, are figured in the centre, and above them the Kouretes clash their shields. Rendel Harris has shown that the shield- or, rather,

cymhal-clashing was connected with the child's sacred food, as much as or more than with the child. 'Butter and honey shall he eat.' His nursing mothers (*τροφοί*) are Amalthea ('she of the milk') and Melissa, the honey-bee. It was 'a rude music meant to call the swarming bees to a new hive' (*Boanerges*, p. 350). It finds its counterpart in the 'noise of tin pans and kettles which may be heard in the neighbourhood of any cottage in the country when the bees are swarming.' Virgil remembers the connexion between bees and the cymbals of the Mother. When the bees swarm, he says, strew bruised balm-leaves and honeywort,

'Tinnitusque cie, et Matris quate cymbala circum' (*Georg.* iv. 64),

and a little later he definitely connects the bees and the Kouretes, speaking of the bees as

'Curetum sonitus crepitantiaque aera secutae' (*ib.* 151).

It is important to note that on our earliest monument representing the Kouretes—one of the votive bronze shields, found actually in the sacred cave on Mt. Ida and dating about the 8th cent. B.C.—the Kouretes are clashing not shields but cymbals or a sort of gong.

Though their aspect as culture-heroes was of great importance, the central function of the Kouretes remained that of husbands and potential fathers. On the symbolic performance in ritual of this function depended the fertility and, in general, the luck or fate of the whole community. Of this, happily, we are certain, owing to the discovery of a priceless monument, the Hymn of the Kouretes, recently found at Palaikastro in Eastern Krete. The Hymn dates from about the 4th cent. A.D., but it embodies a much older original. It opens with an invocation to the 'Konros most great,' the mythical projection of the band of *kouroi*. He is addressed as 'Kronian,' as 'Lord of all that is wet and gleaming' (*παγκρατὲς γάνους*), i.e. lord of moisture and of life begotten and nurtured by moisture. Moreover—an all-important point—he is bidden to come to Dikte 'for the year' (*ἐς ἐνιαυτόν*). The birth and nurture of the holy child are then recounted—a birth which implied to the ears of the initiated a sacred ritual marriage. The Hymn then passes to the consequences of the holy birth. Because the child is annually born, the Seasons (Horæ) began to be fruitful year by year; the cause of the Seasons, their order and way (Dike), is inaugurated, never again to be disturbed, and in virtue of this birth there results fertility for man and beast, for flocks and herds and bee-hives, for cities and seafaring ships, and finally, by virtue of this goodly rite (*θέμιον*) of initiation, fertility for the newly initiated citizens (*κὲς υἱοὺς πολέτας*). For all this the worshippers and their god are bidden in primitive fashion to 'leap' (*θόρε*). The Kouretes stand then as salient examples of two fundamental principles in primitive Greek religions. (1) Mythological figures are the projection of (a) social structure, and (b) human activities. The Kouretes reflect the matrilinear social structure, which centres in the Mother and Child, with accessory consort or consorts. Their religion was obscured and all but effaced by the later patriarchal system in which the Father dominates the Mother, and in which tribal initiation at puberty has ceased to be prominent; the human energies expressed by the Kouretes are those of fighting and fatherhood combined with early food-producing activities—the tending of flocks and herds and bees. (2) Primitive ritual is always magical in character; i.e., the worshipper *does* what he wants done, his rites are those of magical induction; he marries that the land may be fertile, he tends symbolically a holy child that his own children may be nurtured.

Then, as the religious instinct develops, he projects a *dæmon* leader—a Greatest Kouros, to whom he hands over the functions which he himself performed.

2. **Korybantes.**—The Korybantes are but a specialized form of one function of the Kouretes; they are the embodiments or projections of the orgiastic ritual-dance. Their name is of interest; it means 'peak.' Thus the Macedonian form of *koryphe*, 'mountain-peak,' is *korybe*, and is probably akin to *kurbasia*, a peaked head-dress worn by, e.g., the Persian king and the Roman Salii, figures near akin to the Kouretes. The Korybantes, like the Kouretes, had initiation-mysteries which seem to have emphasized death and burial rather than marriage and birth; but it must be borne in mind that death and burial rites, followed by resurrection, are equally effective 'medicine' for fertility with rites of marriage and birth. The Peak-Men were naturally, like the Kouretes, satellites of the Mountain-Mother, and in her honour celebrated wild mountain dances (*ὄρεϊσάριαι*). Some said that they were the first men sprung from the Earth in the form of bees. Their worship was confused with that of the Kabeiroi, and they were at home in Phrygia rather than in Krete. To Plato the Korybantic dances are the stock instance of orgiastic *káthapsis* (*Legg.* 790 D: τὰ τῶν Κορυβαντῶν λάρα). This *káthapsis* by dancing included for the ancient Kouretes and Korybantes, as for the modern savage, two elements apparently contrasted, but in reality closely inter-connected—the expulsion of evil, i.e. barrenness, sickness, madness, and the induction of good, i.e. fertility, health, growth, and sanity. To-day in French Guinea, while some of the natives sow seed, a man armed with a musket dances, and the intent of this is explained as twofold: for exorcizing the spirits and causing the grain to sprout; and in West Africa at sowing time half of the people go out armed for battle, the other half carry only farm tools.

LITERATURE.—For literary and monumental evidence see Roscher, s.v. 'Kureten,' Daremberg-Saglio, s.v. 'Curetes,' and O. Gruppe, *Griech. Mythol. und Religionsgesch.*, Munich, 1906, Index, s.v. 'Kureten' and 'Korybantes.' For the Palaikastro Hymn of the Kouretes see three art. in *BSA* xv. [1908-09] 309-365, by R. C. Bosanquet, Gilbert Murray, and J. E. Harrison, discussing respectively the finding of the Hymn, the editing of the text, and its religious significance. For the Kouretes as initiates and culture-heroes see J. E. Harrison, *Themis*, Cambridge, 1912, pp. 6 ff., 51 ff.; for their relation to matrilinear culture, *ib.* p. 492 ff. For the Kouretes as consorts of the Mother see A. B. Cook, *Zeus, a Study in Ancient Religion*, Cambridge, 1914, i. 650, and *ib.* pp. 23, 24, note 6, for the interpretation of the Kouretes as those of the shorn hair. For the Korybantes as Peak-Men, *ib.* p. 107. For the cymbal-clashers as bee-keepers see J. Rendel Harris, *Bonnerges.*, Cambridge, 1913, pp. 348-357. For prophylactic and inductive functions of armed dancing priests see J. G. Frazer, *GB*³, pt. vi., 'The Scape-goat,' London, 1913, p. 231 ff. For bronze shields of the Idæan cave see F. Poulsen, *Der Orient und die früh-griechische Kunst*, Leipzig, 1912, pp. 74-82.

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KRISHNA.—See INCARNATION (Indian).

KSHATRIYAS.—See CASTE.

KURDS.—See SUNNIS, KIZIL BASH.

KŪRKŪS.—1. Race, habitat, and census.—The Kŭrkŭs belong to the Mundā family of India, and are closely akin to the Kols of Chotā Nāgpur and the Santāls of the Santāl Parganas.¹ They inhabit the Sātpurā hills and the contiguous plains in the Central Provinces, especially the Districts of Hoshangābād, Nimār, Bēfāl, and the Melghāt Taluq of Ellichpur. Their total number, as given in the Census of 1911, was 152,363, which marks an increase of 27 per cent on the returns of 1901,

¹ For an account of the distribution of this family, and a discussion as to the propriety of the various terms by which it has been denominated, see *Linguistic Survey of India*, iv. [1906] 2 ff.; and cf. *Census of India*, 1901, i. 278.

whereas the latter showed a decrease of 8 per cent on those of the previous decade, due to the famine years from 1897 onward.

2. **Tribal organization.**—The Kŭrkŭs are also known by the name Muāsī; but this, again, is used as a subdivisinal name along with three other terms, viz. Bāwariā, Rāma, and Bondoyā. Thus the Kŭrkŭs are divided into four sub-tribes, mainly on a territorial basis, but also with a marked traditional cleavage approximating to caste distinction. The sub-tribes are further divided into totemic septs, named, for the most part, after trees, plants, animals, and other natural objects, animate or inanimate—e.g., Chilāti (*Cassalpinia sepiaria*), Jāmbū (*Eugenia jambolana*), Bētē (*Gmelina arborea*, Roxb.), Tākher (cucumber), Sākōm (leaf), Mūrīrānā (peafowl), Dhāpri (ass), Ākhandī (mountain), Kāsā (earth), and Athōā (wooden ladle). Accounts vary as to the correct number of these septs. According to one version, each sub-tribe has 36 septs. The writer of this article has been assured by Kŭrkŭs that the number is properly 12½, which is also the figure given by Driver;¹ but the sept names in actual use are found to exceed these limits, so that the statement is probably due to Goṇḍ—and ultimately to Hindu—influence. The origin of these sept divisions is naturally hidden in obscurity, though various stories are current which purport to give the explanation. The art. 'Korku' in the *Ethnographic Survey of the Central Provinces* (iii. 'Draft Articles on Forest Tribes' [1907] 54) records a tradition that

'the names are derived from trees and other articles in or behind which the ancestors of each sept took refuge after being defeated in a great battle.'

A variant of this was told to the present writer to the effect that the names were given by Bhagwan on an occasion when he called the ancestors of the tribe into his presence and inquired whence they had come, and, as each one indicated the locality by reference to some special object, Bhagwan named him accordingly. Perhaps this version looks more in the direction of J. G. Frazer's theory that the ultimate explanation of totemic names is to be sought in connexion with primitive ignorance regarding the processes of procreation, though it would be precarious to lay particular stress on any special interpretation of such unstable traditions. With the predominance of the totemic sept, there is a corresponding weakness in the development of the clan principle. But, while the latter fails to affect the general organization of the tribe, various degrees of relationship are distinguished with great particularity, as among the Hindus; and what Frazer (*Totemism and Exogamy*, London, 1910, iii. 21) notes as characteristic where the 'classificatory system' prevails holds good among the Kŭrkŭs, viz. that the language

'has separate terms for elder brother (*dādā* or *dādū*) and younger brother (*bākō*), for elder sister (*bāi* or *jūi*) and younger sister (*bōkōjē*), but no term for brother in general or for sister in general.'

The Kŭrkŭs, like some sections of the Goṇḍ tribe, occasionally seek to establish a Rājput ancestry, and various tales are current with this intent. The element of truth here seems to be that some measure of intercourse has taken place, resulting in the loss of caste on the part of individual Rājputs and their identification with the Kŭrkŭ people. The term Rāj Kŭrkŭ is, however, regarded as an honourable distinction and is usually reserved for the wealthier and more powerful members of the tribe.

3. **Social and religious practices.**—The Kŭrkŭs are animists, but their animism is modified by a considerable admixture of Hindu beliefs and practices. This is reflected in the 1911 Census, which

¹ *JASBe* lxi. pt. i. [1892] 123 ff.